

# THE BAPTIST Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

## State Evangelism Conf. set Jan. 30-31

By Tony Martin  
Associate Editor

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MISSISSIPPI BAPTISTS



Bill Stafford



Bob Pittman



Claude King



Herb Reavis

The 2011 Mississippi Baptist State Evangelism Conference on Jan. 30-31 at Northcrest Church, Meridian, promises something for everyone, with a diverse roster of speakers and leaders. They include:

- Bill Stafford, head of Bill Stafford Ministries in Chattanooga.
- Bob Pittman, dean of the Adrian Rogers Center for Biblical Preaching at Mid-America Seminary in Memphis.
- Claude King, discipleship specialist with the Leadership and Evangelism Training and Events Team of LifeWay Christian Resources in Nashville.
- Herb Reavis, senior pastor of North Jacksonville Church, Jacksonville, Fl.
- Jim Futral, executive director-treasurer of the Mississippi Baptist Convention Board (MBCB) in Jackson.

- Junior Hill, vocational evangelist from Hartselle, Al.
- Paul Davis, minister of music at Northcrest Church.
- Thom Rainer, president of LifeWay Christian Resources of the Southern Baptist Convention in Nashville.

"The State Evangelism Conference came into being because sometimes we need to be motivated, sometimes we need to be inspired, sometimes we need to be encouraged, and sometimes we need to be challenged," said Don Lum, MBCB director of evangelism.

"That's what this event is about — a time for Mississippi Baptists to come together and focus on what we need to be about in our everyday life.

"We try to bring speakers that will inspire and encourage us, people that we might not be able to get in our local churches. I think this is one of the best lineups we've had in a long time.

"Northcrest Church is being a wonderful host. They have helped us plan and get ready for this, and I want to thank the whole church and the ministry staff."

The State Evangelism Conference is held annually in different locations across the state so as many Mississippi Baptists as possible can attend without having to add in a long drive time. "You have an opportunity to really



Jim Futral



Junior Hill



Paul Davis



Thom Rainer

reach the laypeople in the area on Sunday and Monday evening," said Lum. "It gives them an opportunity to come.

"Another reason we do it around the state is because it gives some of our pastors who don't have the opportunity to travel a chance to come and be a part of this. So we hope this gives them an opportunity to participate.

"I know some pastors who get someone to fill their pulpits so that they are able to come to the whole experience. They come at the beginning and stay to the very end.

"This is the first time I'm aware of that we've had it in the eastern part of the state. I'm hoping that the churches in east Mississippi take advantage of this opportunity to come Sunday night. What a great opportunity for church families to come together and worship and focus on evangelism."

For more information on the State Evangelism Conference, contact Lum at P.O. Box 530, Jackson, MS 39205-0530. Telephone: (601) 292-3278 or toll-free outside Jackson (800) 748-1651, ext. 278. Email: [jellis@mbcb.org](mailto:jellis@mbcb.org).

The Mississippi Baptist State Evangelism Conference is annually supported by gifts to the Mississippi Cooperative Program.

**JANUARY 31**  
9:15 – 9:30 a.m.  
Praise/Worship

9:30 – 9:40 a.m.  
Welcome

9:40 – 10:25 a.m.  
Herb Reavis, speaker

10:25 – 10:40 a.m.  
Praise/Worship

10:40 – 11:30 a.m.  
Thom Rainer, speaker

11:30 a.m. – 1:30 p.m.  
Lunch on your own

**JANUARY 31**  
1:30 – 1:45 p.m.  
Praise/Worship

1:45 – 2:30 p.m.  
Claude King, speaker

2:30 – 2:45 p.m.  
Praise/Worship

2:45 – 3:30 p.m.  
Bill Stafford, speaker

3:30 – 3:45 p.m.  
Praise/Worship

3:45 – 4:30 p.m.  
Bob Pittman, speaker

4:30 – 6:00 p.m.  
Dinner provided  
Jim Futral, speaker

**JANUARY 31**  
6:30 – 6:45 p.m.  
Praise/Worship

6:45 – 7:30 p.m.  
Junior Hill, speaker



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# Loose lips really will sink this ship

Disasters have struck once again in distant reaches of the globe, creating scared and hungry victims who have no idea what the future holds.

Southern Baptists — and Mississippi Baptists — will be there. They won't be featured in the headlines or spotlighted on the nightly television news, but they are there. In areas where they had to keep their heads down even before the tsunami disaster, they are hard at work to coordinate the Southern Baptist response.

Teams of trained Southern Baptist disaster relief workers are gearing up for the long-term recovery effort, Mississippi Baptists included. They will be working closely with those Southern Baptist personnel on the scene to get into areas where no Christian has trod in generations. There are at least three ever-present dangers all of them face that should keep us on our knees in prayer around the clock:

- Many of the areas in the path of the disasters are overwhelmingly Muslim, and more than a few have been locked in civil war for many years with Islamic extremists. All relief workers, and especially those from religious organizations, could be targeted by terrorists.

- Career Southern Baptist personnel in these areas risk exposure, expulsion, or worse if their profiles get too elevated during this crisis.

- Southern Baptist volunteers could be denied admittance to any of the countries affected by the disasters. Many borders have

"PASTOR,  
I DIDN'T  
ENJOY THAT  
SERMON."

"OF COURSE YOU  
DIDN'T. IT WAS  
ON HELL. A MESSAGE  
LIKE THIS OUGHT  
TO MAKE YOU  
NEEP."

"YOU'RE RIGHT.  
IT WAS A  
TERRIBLE  
SERMON."

"THAT'S  
BETTER."

PERKINS

already been closed to outsiders, and scrutiny of incoming relief workers continues to increase with each passing week.

We need to understand that Christians are not welcome in many of these countries. As a television commentator put it, "Some of these governments would rather see their children starve before they accept a crumb of bread from the wrong groups." Those "wrong" groups include Christians.

The saying, "Loose lips sink ships," was used extensively in World War II, and it means that information from people who talked about which troops were shipping out and where they were going could result in the enemy acquiring the information and thus being able to sink a shipload of soldiers before they reached a faraway battlefield.

Loose lips can also sink our Southern Baptist disaster relief efforts. At a time when Christians are at risk all over the world, we must be very careful in what we say or write about the relief effort. For example, neither The Baptist Record nor the Mississippi Baptist Convention Board website will identify the countries or specific areas into which volunteers will be traveling when doing so could

jeopardize their safety or the success of their mission.

Church and association newsletters, bulletins, websites — especially websites — and other publications should be cautious, too.

The Baptist Record will keep Mississippi Baptists informed of the relief effort, but with an elevated awareness of what's at stake to help guard the safety and security of the many determined and dedicated workers and volunteers.

## GUEST OPINION:

### Jim Crow and theology

By Russell D. Moore  
Louisville, Ky.

descendants of the slaves around them.

The idea of the special dignity of the white "race" gave something of a feeling of aristocracy to those who were otherwise far from privilege, while fueling the fallen human passions of wrath, jealousy, and pride.

That's why the words "I Am A Man" were more than a political slogan. They were a theological manifesto. Those bravely wearing those signs were declaring that they'd decided not to believe the rhetoric used against them. They refused to believe the propaganda that they were a "lesser race," or even just a different race. They refused to believe the propaganda (sometimes propped up by twisted Bible verses) that they and their ancestors were bestial, animal-like, unworthy of personhood.

At the same time, the old dragon appealed to her to transcend the limits of her dignity. If she would reach for the forbidden, she would be "like God, knowing good and evil." He suggested that she was more than a human; she was a goddess.

At its root, Jim Crow (and the spirit of Jim Crow, still alive and sinister) is about theology. It's about the question of the "Goddess" of God and the humanness of humanity.

White supremacy was, like all iniquity from the Garden

establishment more than anything. Those behind the signs were indeed persons. They bore a dignity that could not be extinguished by custom or legislation. I am a man.

The civil rights movement succeeded not simply because the arc of history bends toward justice but because, embedded in our common humanity, we know that Someone is bending it toward a Judgment Seat.

The Gospel that reconciles the sons of slaveholders with the sons of slaves is the same Gospel that reconciled the sons of Amalek with the sons of Abraham. It is a Gospel that reclaims the dignity of humanity and the lordship of God. It is a Gospel that presents us with a Brother who puts the lie to any claim to racial superiority as He takes on the glory and limits of our common humanity in Adam.

Jim Crow is put to flight ultimately because Jesus Christ steps forward out of history and announces, with us, "I Am A Man."

Moore, a Biloxi native, is dean of the school of theology at Southern Seminary in Louisville, Ky. His commentary appears courtesy of Baptist Press and russellmoore.com

# U.S. abortion rate one of highest in world

NASHVILLE, Tenn. (BP and local reports) — At some point in 2010, 37 years removed from the Supreme Court's Roe v. Wade decision, a doctor in the United States performed the nation's 53 millionth legal abortion, a sobering statistic that ethicists say should drive the public to speak up for the unborn.

The statistic is based on data compiled by the Guttmacher Institute, a pro-choice organization whose studies are acknowledged by most major pro-life organizations.

The nation's abortion rate reached a peak of 1.6 million in 1990 and has steadily fallen in most years ever since, although Guttmacher's latest data from 2008 show the abortion rate had risen slightly to 1,212,000 from 1,206,000 in 2005, the most recent data point.

Because Guttmacher no longer releases abortion data every year, the 53 million figure is based on assumptions that the abortion rate remained relatively unchanged in 2009 and 2010.

The 1973 Roe decision, coupled with the companion Doe v. Bolton ruling, legalized abortion nationwide for effectively any reason during all nine months of pregnancy.

"Too many of us fail to realize the magnitude of abortion's impact on society," said ERLC president Richard Land. "If Christ-followers are not staggered by the number of babies that have been aborted since the 1973 Supreme Court ruling in Roe v. Wade, it suggests we have bought into the notion that it is permissible to take the life of a child if its birth will inconvenience others."

"As believers who should be fully aware of God's personal involvement in the creation of each human being, we have every reason to be righteously indignant at society's callous attitude toward the unborn, but more than that we are morally obligated to do something to stem the shedding of innocent blood at the hands of abortionists."

"Laws are important," Land said, "but it's 'more important to change hearts.'"

## Contraceptives and abortion

MADRID, Spain (BP) — A newly published study in Spain shows increased use of contraceptives did not result in a decrease in abortions. The report in the January issue of the medical journal Contraception showed contraceptive use in women of childbearing age rose by 30% from 1997 to 2007. The rate of elective abortions, however, more than doubled from 5.52 to 11.49 per 1,000 women. The results fly in the face of the conventional wisdom espoused that greater use of contraceptives reduces the abortion rate. The study authors offered some possible explanations for this apparent incongruity, including improved abortion reporting, but said in conclusion, "The reasons for the increasing rate of elective abortion warrant further investigation."

Pro-lifer Christina Dunigan wrote about the results at her blog RealChoice: "Researchers scratched their heads in bewilderment, likely because they don't understand risk compensation. If you reduce the perceived risks of a behavior, people will compensate by behaving in higher-risk ways. She added, "The Pill Pushers have chosen to ignore the data, and the reality of how human beings work. The more you create an environment in which people perceive sex as low-risk, the more people will engage in risky sex."

Gulfshore Assembly hosts the annual mid-winter Orientation Conference for newly appointed missionaries sponsored by the Foreign Mission Board Jan. 13 – 20 as the first conference of 1961.



## THE SECOND FRONT PAGE

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Simply share the following prayer with God in your own words:

1. Lord, I admit that I need you. (I have sinned.)

2. I want forgiveness for my sins and freedom from eternal death. (I repent.)

3. I believe Jesus died and rose from the grave to forgive my sins and to restore my relationship with you. (I believe in Jesus.)

4. By faith, I invite Jesus Christ into my life. From this time on, I want to live in a loving relationship with Him. (I receive Christ as my Savior and Lord.)

"But as many as received him, to them he gave the right to become children of God, even to those who believe in his name." (John 1:12)

If you make a decision for Jesus Christ today, contact a local Baptist church for spiritual guidance.

## Looking back

10 years ago

Mississippi College celebrates 175 years of academic excellence Jan. 24 with a convocation. The Baptist-affiliated university was founded on Jan. 25, 1826 as Hampstead Academy.

20 years ago

Ingram Church, Prentiss Association, minister of music Lee Crawford retires after serving the church for 35 years. He has taught singing schools, written songs, composed music, and organized and led the Crawford Quartet, which has sung in revivals and singings and hundreds of funeral services.

30 years ago

Gulfshore Assembly hosts the annual mid-winter Orientation Conference for newly appointed missionaries sponsored by the Foreign Mission Board Jan. 13 – 20 as the first conference of 1961.

PRAYER POINTS -  
WHAT IS PRAYER?

From time to time surveys are taken trying to determine how many people pray. Percentages are nearly always fairly high indicating that people across America pray. I remember when the 33 miners were trapped and then eventually delivered from the mine in Chile. One of the men being interviewed said that before this he was not a praying man. During the days when they were trapped beneath a half-mile of rock, he learned to pray. In fact, during the early days they were entrapped in total darkness. They did not know if anyone knew whether they were alive or dead or if anyone was searching for them. They did not know if it was day or night or what day it was. In the desperation of that environment, he began to pray.

I suppose at its elementary level prayer could be described as a human being reaching out to God. For most of us, we have discovered that it is more than just a mental exercise. It can become an intense, personal, emotional, and spiritual encounter with God. What is involved in this experience? In today's prayer point, let me point to four elements involved in prayer.

**Talking** - Prayer is our thoughts, our words, our feelings, and our needs pointed to God. It may be that you talk to God about your difficulties. You may not feel free to talk to any other person about the push, pull, and strains of life, but you can talk to God about them. He cares, He will listen, and He can help. It may be that prayer will center on a decision. The wonderful thing is that you can talk to God about every decision. Life's greatest turns and twists or things that seem to be insignificant to others but they are important to you and indeed, they are important to God. It may be that

not at the moment, seem logical. It may not make sense to you. I can assure you that if you will obey Him and follow Him, you will see God opening doors and closing doors. You will come into the light of the wonder of His will through obedience. Prayer does not stop there.

**Listening** - Strange, isn't it, that so many times we talk to God but we do not listen to Him when He wants to talk to us? Repeatedly Jesus said, "He who has ears to hear, let him hear." He was talking about our spiritual ears, our spiritual sensitivity to allow God to come and bring His wisdom to whatever we may be dealing with at the time. Sometimes we may be like Samuel who heard God calling his name in the night. He thought that it was his mentor and friend, Eli. However, Eli had the wisdom to tell Samuel, "The next time you hear His voice answer by saying, 'speak Lord for thy servant heareth'." If you talk to God, tune in to listen to Him. Be alert through the day and in every situation to hear His voice as He gives you direction. Prayer does not stop there.

**Obeying** is a key component of prayer life. If you ask and God speaks and leads you, obey Him. At times, He may give you an answer that brings everything into focus and suddenly you realize that this is a God thing and a God moment in your life. It is a time of celebration as you obey Him. At times, when you hear from God it may

not at the moment, seem logical. It may not make sense to you. I can assure you that if you will obey Him and follow Him, you will see God opening doors and closing doors. You will come into the light of the wonder of His will through obedience. Prayer does not stop there.

**It involves staying**. By that, I mean continuing to walk with Him. Sometimes when God answers our prayers and we see His

power or the manifestation of His love we stop there, wrap it up in a package, and celebrate God's goodness. When God answers our prayers, He is simply taking us to a new level. He is opening a new realm of life and obedience for us. He does not want us to stop but to stay with Him and continue in the journey of faith and obedience. Sometimes instead of staying the course, we stop. When that occurs, we may deny or at least delay the work of God and what He wants to do in us.

While the entire life and ministry of Jesus was wrapped up in prayer, just think about the closing of His life as He prayed from the cross. Those moments led to His death...then His resurrection...then to the transformation of disciples...then to His glorious ascension. As you pray, stay with Him.

The author can be contacted at [jfutral@mbcb.org](mailto:jfutral@mbcb.org).

STAFF CHANGES

1. Joe Herndon has retired after 47 years as a pastor. He pastured 12 churches, most in northeast Mississippi and two pioneer mission churches in Colorado. He now lives in D'Lo and is available for pulpit supply, revivals, Bible studies, and interim pastorate. He will continue to speak at banquets and entertain with his magic and humor. He can be reached at P.O. Box 208, D'Lo, MS 39062 or at (662) 847-4991 or 517-2468.

2. James E. Smith recently retired from the pastoral ministry, retiring from First Church, Collins, where he served seven years. He was called into the ministry while in high school and was ordained at First Church, Magee. He was a student at Mississippi College and Southern Seminary. He has served at Broadmoor Church,

Madison; First Church, Raymond; First Church, Mendenhall; First Church, Houston; and Hollendale Church. He lives in D'Lo and is available for pulpit supply, revivals, Bible studies, and interim pastorate. He will continue to speak at banquets and entertain with his magic and humor. He can be reached at P.O. Box 208, D'Lo, MS 39062 or at (662) 847-4991 or 517-2468.

3. Juniper Grove Baptist Church is seeking a Part-time Minister of Music. Resumes can be emailed to [junipergrovebc@gmail.com](mailto:junipergrovebc@gmail.com) or mailed to 289 Juniper Grove Road, Poplarville, MS 39470. For more information, please call 601-795-8886.

4. Calvary Baptist Church, Cleveland, MS is seeking a paid nursery worker for Sundays and Wednesdays. Please send resume with references to: Chairman, Search Committee, Calvary Baptist Church, P.O. Box 516, Cleveland, MS 38732.

5. Auburn Baptist Church in Tupelo, MS is currently accepting resumes for the position of part-time Minister of Music. Resumes can be sent to 1138 Cty Rd. 931; Tupelo, MS 38804 or emailed to [jhenry@auburnbaptistchurch.org](mailto:jhenry@auburnbaptistchurch.org). The churches phone number is (662)842-5636.

6. Pineview Baptist Church in Clinton, MS is searching for a part-time bi-vocational youth minister. Please send resumes to [pineviewbc@bellsouth.net](mailto:pineviewbc@bellsouth.net), or you can fax to 601-924-8378. If you have any questions, please call 601-924-7677.

7. First Baptist Church Ocean Springs, MS is seeking to fill the full-time position of Student and Adult Discipleship Minister. Send resumes or inquiries to [fbcos@fbcos.org](mailto:fbcos@fbcos.org) or mail to First Baptist Church, ATTN: Search Committee, 602 Washington Ave, Ocean Springs, MS 39564. The church phone number is 228-875-4532.

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# 2011 Associational Prayer Rallies

www.mbc.org

**Madison County**  
25-Jan-11  
9:00 AM

**Canton City Hall**  
226 E. Peace St  
Canton 39046

**Hinds County**  
25-Jan-11  
11:00 AM

**Raymond City Hall**  
127 W. Main St  
110 Courtyard Square  
Raymond 39154

**Hinds County**  
25-Jan-11  
2:00 PM

**Jackson City Hall**  
219 S. President St  
Jackson 39201

**Greene County**  
February 1, 2011  
11 AM

**Greene County Courthouse**  
400 Main St  
Leakesville 39451

**George County** George County Courthouse Square  
February 1, 2011  
355 Cox St  
2 PM

**200 Courthouse Square**  
Lucedale 39452

**Jackson County**  
February 1, 2011  
4 PM

**Beach Park**  
600 City Park St - Beach Blvd  
Pascagoula 39567

**Chickasaw County** Chickasaw County Courthouse  
February 3, 2011  
234 West Main St.  
Okolona 38860

**Chickasaw County**  
February 3, 2011  
2 PM

**Wilson Park**  
West Monroe & South Church  
Okolona 38860

**Grenada County**  
February 9, 2011  
10 AM

**Grenada County Courthouse**  
16 1st Street  
Grenada 38901

**Montgomery County**  
February 7, 2011  
10 AM

**Montgomery Co. Courthouse**  
614 Summit Street  
Winona 38967

**Tallahatchie County**  
February 9, 2011  
Noon

**Tallahatchie Admin. Office**  
S Square St  
Charleston, MS 38921

**Carroll County**  
February 7, 2011  
Noon

**Carroll County Courthouse**  
600 Lexington St.  
Carrollton 38917

**Tallahatchie Co. Courthouse**  
401 West Court Street  
Summer 38957

**Carroll County**  
February 7, 2011  
2 PM

**Carroll County Courthouse**  
803 Front St.  
Vaiden 39176

**Holmes County**  
February 10, 2011  
9 AM

**Holmes County Courthouse**  
200 Court Sq  
Lexington 39095

**Panola County**  
February 8, 2011  
10 AM

**Pavilion on the Square (Downtown)**  
133 Public Square  
Batesville 38606

**Humphreys County**  
February 10, 2011  
11 AM

**Humphreys County Courthouse**  
102 Cappleman St  
Belzoni 39038

**Yalobusha County**  
February 8, 2011  
Noon

**Yalobusha County Courthouse**  
201 Blackmurr Dr  
Water Valley 38965

**Washington County**  
February 10, 2011  
2 PM

**Greenville City Hall**  
340 Main St  
Greenville 38701

**Yalobusha County**  
February 8, 2011  
2 PM

**Yalobusha County Courthouse**  
14400 Main St  
Hwy 330  
Coffeyville 38922

**Attala County**  
February 22, 2011  
9 AM

**Attala County Courthouse**  
230 W. Washington St  
Kosciusko 39090

## JUST FOR THE RECORD



4. Madden Church, Madden



5. First Church, New Albany



1. Bay Springs Church, Townsend Community, Kemper County, is having a Celebration of Dedication Jan. 30, 11 a.m., for their newly re-decorated and expanded auditorium.



6. First Church, Benndale

2. First Church Glendale, Hattiesburg, is hosting Ivan Parker in concert Mar. 24, 7 p.m. Tickets, \$10 in advance, \$12 at the door; limited supply of artist circle tickets for \$25. For tickets or information, call (601) 582-8530.

4. The children's choir of Madden Church, Madden, presented the program, Christmas Around the World. Shown are the participants.

3. Glade Church, Laurel, will host Carroll Roberson Jan. 23. Roberson will preach at 10:30 a.m. and present a gospel music concert at 6 p.m. For more information, call (601) 649-4246 or visit [www.glaedebaptistchurch.com](http://www.glaedebaptistchurch.com).

5. The Acteens of First Church, New Albany, enjoyed a visit from Chelsea Funderburk, missionary kid and Blue Mountain College student.

6. First Church, Benndale, presented The Christmas Story Dec. 19, 2010. Shown are the participants.

## One year after Haiti earthquake, many needs still there

**PORT-AU-PRINCE, Haiti** (BP and local reports) — Carved into the concrete floor of a one-room house in Port-au-Prince, Haiti's capital, are the words "With God all things are possible."

The family living there lost their home Jan. 12, 2010, when a 7.0-magnitude earthquake shook Haiti, claiming 230,000 lives and leaving more than 1.5 million people homeless.

Now this family has a home to call their own again. It's a simple 12-by-16-foot house of cinder blocks and wood with a tin roof.

Those words — written in the local Creole language — are a powerful reminder of how God has blessed them.

"Every time they step on that doorstep, there it is at their feet," said Mark Rutledge, an International Mission Board missionary assisting with Haiti relief efforts. In recent months, Rutledge has visited more than 100 families who now have new homes.

"It's hard to describe the thankfulness people have for what has been done for them," added Rutledge, who currently is stateside but plans to return to Haiti with his family.

Through a collaborative effort called Rebuild Haiti, the International Mission Board, Baptist Global Response (BGR), the Florida Baptist Convention, Southern Baptist Disaster Relief, and Haitian Baptists plan to build 3,200 houses by the end of 2013.

The number could rise to as many as 6,200 houses, said Jeff Palmer, executive director of BGR. Since the disaster, Southern Baptists have given more than \$13 million to relief efforts. In addition to building homes, these funds have helped provide

local churches also are joining the effort and reaching out to those in need. One of those churches is Shiloh Baptist Church, located on one of the

many Port-au-Prince streets hit hard by the earthquake.

A year ago, the disaster claimed the life of the church's pastor, three church leaders, and more than 20 other members and destroyed most of their facility.

In the weeks following the earthquake, many of its 800 members were living outside the church building under blue tarps. "Shiloh is doing fairly well," said Rutledge, who had regularly attended the church years ago with his family. "They are actively involved now in rebuilding homes in their area... redoing and helping people to repair houses."

Another church member added, "The same God that allowed this to happen can rebuild it."

One year later, the congregation worships under the leadership of a new pastor in the lower, open-air portion of their facility, which remains damaged but usable. Children's classes are now held under the blue tarps where church members lived.

"There's not much you can do for those things," York said. "Sometimes it's just somebody taking the time to care and take a look and sometimes pray for them."

Today, Haitians still come into clinics with old earthquake wounds that were never treated. Some have indentions in their skulls. Some complain of memory loss. Others have bones that did not heal correctly.

York believes the Haiti earthquake has been a spiritual wake-up call for many Haitians, but as time passes, she acknowledges that the power of the wake-up call will dwindle.

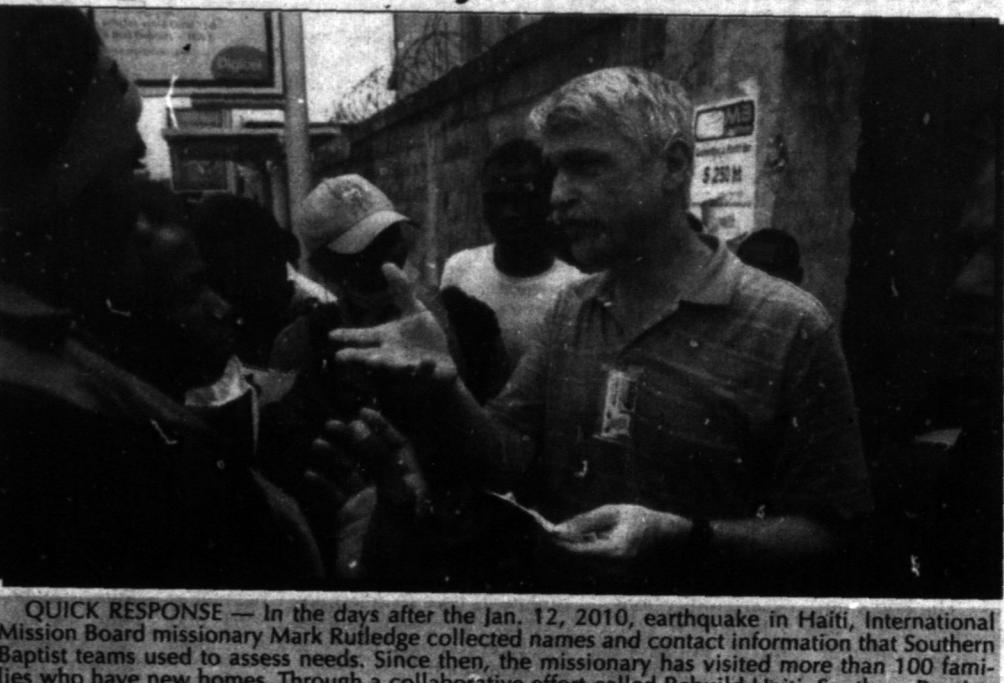
"All of this will die out... but

people are willing to talk about God, people that normally wouldn't do it," she said, noting that some voodoo with doctors have turned to God since the quake.

York said that as Haiti fades from front-page news, she prays that Southern Baptists won't forget what happened there. "You don't see it on the news, but they need prayer," she said. "If you couldn't go and be there yourself and help with construction, everybody [can] pray."

"The crisis isn't over. It's going to be a long haul."

**STARTING OVER** — Jo Brown, whose husband David directs the work of Baptist Global Response in the Americas, visits a newly constructed transitional home in Haiti made of cinder blocks and wood with a tin roof. "It's just one room, but it's expandable," says Jeff Palmer, BGR executive director. "It gives them something to start with that they can build on." (BP photo)



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"The crisis isn't over. It's going to be a long haul."

**Editor's note:** For more information on the Mississippi Baptist response to the Haiti earthquake, contact the Men's Ministry Department of the Mississippi Baptist Convention Board, P.O. Box 530, Jackson, MS 39205-0530. Telephone: (601) 292-3335 or toll-free outside Jackson (800) 748-1651, ext. 335. E-mail: [divall@mbc.org](mailto:divall@mbc.org).

## Transformational Church program underway in SBC

NASHVILLE, Tenn. (BP) — Three things make a good Transformational Church consultant: a heart for churches, a teachable spirit, and total dependence on the Holy Spirit.

Voicing that criteria is Bruce Raley, director of leadership and evangelism training and events at LifeWay Christian Resources of the Southern Baptist Convention in Nashville. Raley has been tasked with organizing the training for individuals who will become Transformational Church consultants.

Sixty-one people attended the first public Transformational Church consultant training at LifeWay's home office in Nashville. Four state Baptist conventions — Mississippi, North Carolina, Kentucky, and the Southern Baptist Conservatives of Virginia — already have hosted Transformational Church consultant training events in their own states.

A Transformational Church, as Raley puts it, is one where people become more like Jesus, the church acts more like His body, and a community looks more like His Kingdom. "A Transformational Church consultant doesn't have to be a pastor or an expert in church programs," Raley said. "Anyone who has a heart for the church can be trained to be a consultant."

"Experience and education are good, of course," he continued, "but a Transformational Church consultant is totally dependent on the Holy Spirit. The consultant's job is to guide a church to determine its priorities and then guide the process to help the church accomplish its goal."

Consultant training is the first step toward certification. Once training is complete, the consultant will lead two churches through a consultation process using LifeWay's Transformational Church Assessment Tool (TCAT) as the basis for understanding the perceptions of the congregation. After two successful consulta-

tions, certification will be awarded.

Raley said the 15-hour experiential training is crucial because it allows participants to:

- Know how to correctly analyze the assessment tool.
- Learn to facilitate a leaders' retreat from which will come priorities for the church.
- Develop recommendations for action plans for the church to move toward transformation.
- Coach the church leaders as they implement the personalized plan.

The first step for consultants is reading Transformational Church by Thor Rainer and Ed Stetzer, a book based on one of the largest and most significant research projects on the American church. LifeWay Research conducted the multi-denominational, multi-year research project.

"You, as a consultant, can come in at any point to help guide the church through the process," Raley said. "As a consultant, you will have to resist the urge to 'fix it' for the church. It's your job to listen and ask questions."

Raley said he sees two main reasons church leaders are embracing the Transformational Church initiative. "One, churches are in pain today," he said. "Culture has changed. Keeping up is hard. We have tried the methodology and the mimicry. They haven't worked."

The second part of the process is the church filling out the assessment tool.

"This assessment tool is done online by a number of people in the church, including the pastor," Raley said. "The tool is statistically accurate, research-based and doctrinally sound."

The church can request a consultant to help guide them through the process of interpreting the data that comes from the tool. Raley told participants at the training session in November that the engagement process often goes like this:

- A pastor reads Transformational Church and watches the DVD.
- He uses the DVD to engage with other leaders.
- The church takes the assessment tool.
- Priorities and actions are established.

Transformational

"I don't know any pastor who doesn't want his church to be the best it can be. Encouraging the churches to take the assessment and then sitting down with them to formulate their individual plans is something I will look forward to doing."

Ronnie Hughes, pastor of Brunswick (Tenn.) Church, described himself as a "pastor with a heart for churches."

"Part of my job as a pastor is connecting with other churches for the Kingdom of God," he said. "Getting this training [as a Transformational Church consultant] will help me have skills to work with the churches in my area."

Interested churches and individuals have several options in 2011 for learning more about leading churches toward transformation:

- Pastor/Staff Retreat: March 14-16, LifeWay Ridgecrest Conference Center in North Carolina.
- Consultant Training: Jan. 24-26, Grapevine, Texas; Feb. 21-23, Nashville, Tenn.; March 7-9, Vancouver, Wash.; April 11-13, Nashville, Tenn.; May 9-11, Philadelphia; Sept. 26-28, Broadview, Ill.

Editor's note: Visit [www.TransformationalChurch.com](http://www.TransformationalChurch.com) for more information.

## Planned Parenthood national organization begins power play

WASHINGTON (BP) — Planned Parenthood Federation of America, the country's leading abortion provider, has made a move that will likely increase its share of the market in the lethal procedure by requiring each of its affiliates to offer abortions in at least one clinic.

A Planned Parenthood spokeswoman confirmed abortions will be provided in a clinic of each affiliate in the country, The Daily Caller reported. A waiver may be acquired, however, in the case of "unique local circumstances," said Lisa David, a senior vice president for the organization.

Planned Parenthood Federation of America has 95 affiliates and 865 health centers, according to its latest annual report, which covers the 2008-09 fiscal year. Under the new rules, at least one clinic per affiliate must perform abortions, a Planned Parenthood spokeswoman told The Daily Caller.

The 2008-09 report showed Planned Parenthood received \$363.2 million in government grants and contracts during the year. Its affiliates performed more than 324,000 abortions in

2008, the latest year for which statistics are available.

News about Planned Parenthood's new requirement broke when its affiliate in Corpus Christi, Texas, withdrew from the organization and changed its name. The affiliate became Family Planning of the Coastal Bend on Jan. 1, according to the Corpus Christi Caller-Times.

Amanda Stukenberg, chief executive officer of the Corpus Christi chapter, said the affiliate had never provided abortions because local doctors performed them.

The announcement about the two companies follows the best six-month period announced they have withdrawn their support from Planned Parenthood, Scott said.

More than 270 corporations have halted donations

to Planned Parenthood, according to LDI. The pro-life organization had its genesis in Scott's founding in 1989 of a project to inform corporate leaders of Planned Parenthood's abortion business. It incorporated as LDI in 1992.

Ten companies were dropped during the last six months, Scott said. They included Enterprise car rentals, Toys "R" Us, Forbes magazine, and Rolex, LifeNews reported.

Normally two or three companies per six-month period announce they have withdrawn their support from Planned Parenthood, Scott said.

More than 270 corporations have halted donations

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## Analysis: Current Tunisia unrest part of rich history

EDITOR'S NOTE: Dramatic political changes are occurring in Tunisia on North Africa's Mediterranean coast between Algeria and Libya. Southwestern Seminary professor Malcolm B. Yarnell III reflects on a visit to the country, its rich Christian history, and the need for the Gospel to flourish there once again.

Tunisia is filled with ancient sites containing coliseums, temples, and palaces from the Roman period. The surviving mosaics that abound there are absolutely beautiful and indicate an advanced culture.

Christianity thrived in the early centuries in North Africa, in spite of the intense persecution the Christians often suffered. The saga of Perpetua and Felicitas, two young Christian martyrs, still inspires those who read of the suffering of these faithful witnesses. The ancient arena in which the Christians were martyred in Roman Carthage and many of the early churches are accessible today.

President Zine el-Abidine Ben Ali, who is accused of having ruled Tunisia on behalf of the economic interests of what became known as the Family, has fled the country. It is still unclear as to what the form and composition of the government will be, and the interim government itself already has changed structure in a matter of hours as the frantic search for constitutional legitimacy and political stability vie with one another.

The place known today as Tunisia has a long and colorful history. Phoenician traders settled there around the 10th century B.C., establishing a colony that became the world power known as Carthage in the sixth century B.C.

Tertullian was a converted Roman lawyer active at the turn of the third century A.D. This groundbreaking church father developed the rudiments of the Western understanding of the doctrine of the Trinity. His refutation of the modalist heresy has been most helpful to those who desire to see God as the Bible reveals Him to be.

Tertullian also expressed misgivings about the innovative doctrine of infant baptism, even as he flirted with the spiritualistic and ascetic heresy of Montanism.

Phoenician ships brought a barbaric religion from the Middle East, which was affiliated with the god known in the Old Testament as Molech.

Molech's priests were particularly adept at the sacrifice of infants by making them "pass through the fire." The Carthaginians sacrificed their own children to Kronos, or Saturn, according to ancient historians, by placing an infant on the hands of the bronze god, hands which were then raised by hidden priests through a pulley system, dropping the helpless child into a gaping maw to be consumed in flames.

The bones of the infant would then be interred in a small stone sarcophagus and were often deposited in the foundation of a new building, such as a private home. So many were sacrificed in the hope it would bring happiness and prosperity to a new family.

The Western idea that children are an economic burden worthy of abortion was thus prefigured.

Hundreds of children at a time also were sacrificed during times of war as a way to appease their offended god. The vigor with which the Israelite king Josiah suppressed such misguided brutality is, to say the least, understandable (2 Kings 23:10). To this day, I cannot forget the haunting scene of thousands of small stone sarcophagi still littering ancient Carthage outside modern Tunis.

The children paid for the sins of their fathers, at their fathers' own hands.

When, in the second century B.C., the Romans finally put an end to Carthage at the conclusion of the third Punic War, they salted the site of the city but developed the rest of North Africa into a breadbasket for Rome itself. Roman cul-

ture followed Roman agriculture as it spread through North Africa, south toward that oceanic desert now known as the Sahara, east toward modern Libya and west into Algeria.

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## LE STUDIES FOR LIFE A Lifestyle of Sacrifice

3-62: Luke 21:1-4; Romans 12:1-2



ing down" my God desires. If we are shaped like the world, we look nothing like Jesus. When the sacrifice puzzle is complete, it will be a picture of Jesus with His hands stretched out in surrender, yielding His life willingly to His Father and calling us to do the same.

In Luke 21:1-4, we read about the gift of the widow. Folks came with huge offerings of part of their wealth. Jesus watched as this poor woman gave everything she had as an offering. She gave the widow's mite. Jesus praised the widow's might. Her heart was strongly surrendered to God. Jesus was not impressed with some of their sums. He praised one who gave all. She silently spoke His language.

because You are the  
I hear because You  
the Word. I believe  
You said it is true. I  
cause I trust in You. I  
because You plant me  
I go because You came  
I stand because You  
me strong. I walk  
You lead me along. I  
because You hold me  
I sing because You lift  
I feast for You supply  
ed. I live because You  
r me.

Brown is staff evangelist at First Church, Richland.

## DO YOU LOVE THE BIBLE Sick of Greed?

**5:14-16,20-22,24-27**

**Wayne VanHorn** left

go Jesus' statement Matthew 10:8b became clear to me, "Freely you have received, freely give." This summarizes Christian living in this week's lesson. The contrast between a master who operated out of greed and his servant who operated out of love. The lesson's directed to each of us personally. Are you "sick of Greed"? Greed is an insatiable appetite. The more you feed it, the hungrier it becomes. If you are not careful, you will spend your life feeding a creature that will devour you. God has much better for you.

graceful prophet was freely received a portion of Elijah's Kings 2:9-15). This portion blessing God had anointed pick up where Elijah in Elisha's God. Either the Lord brought an extraordinary healing to a man, skin disease had made him outsider. God's power, going through Elisha, resulted in Naaman's healing.

whom I serve, I will not accept a thing" (2 Kings 5:16: NIV). Though Naaman "urged him," Elisha refused to take a gift. He of experiencing God's grace, we make the choice to feed the insatiable beast.

"Gehazi hurried after

chose not to cheapen God's grace by reducing it to a business transaction for personal aggrandizement. Interestingly, Elisha revealed his theology of grace. First, the Lord was alive, in contrast to the idols Naaman served. Second, Elisha envisioned himself standing before the Lord. Everything Elisha did was Naaman" (2 Kings 5:21a; NIV). The Hebrew term for "hurried after" means "to pursue." Gehazi was on a mission of greed. Once he caught up with Naaman, he concocted a lie about two young men who came to Elisha needing money and clothes. Naaman complied. Gehazi took the money and gave. He accepted no gifts, opting to freely give of the grace he had freely received. Since Gehazi lied to Naaman, misrepresenting his master, Elisha rewarded his greed by giving him Naaman's skin disease. Gehazi traded grace for greed. In the end, he became an outsider sick of greed!

Lord. Everything Elisha did was reviewable by God from whom he had freely received the double portion of Elijah's spirit. Freely he received; freely he

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## *Guidelines for submitting news and photographs*

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s that are not date-sensitive will be held on a space-available basis. Send news and photographs to The Record, P.O. Box 530, Jackson, MS 39005. FAX: (601) 292-3330. E-mail: [ord@mbcb.org](mailto:ord@mbcb.org).

# SBC president encourages 'return to our first love'

First in series

NASHVILLE, Tenn. (BP) — The December/January edition of SBC LIFE includes an interview with Southern Baptist Convention President Bryant Wright, who also serves as pastor of Johnson Ferry Church in Marietta, Ga. Following is a transcript of the interview, which took place Sept. 21 following his address to the SBC Executive Committee in Nashville.

**SBC LIFE:** What is your vision for your ministry as president of the SBC?

**WRIGHT:** As I mentioned today, it's that we would return to our first love, Jesus Christ. That is the starting point. I realize that's not a measurable goal, but it is the heart of what I would love to see happen — in individuals, but also in the local church and the denomination. In losing our first love we have allowed the "isms" — materialism, hedonism, the workaholism of busyness, and even churchianity versus a true relationship with Christ — to take precedent over the relationship with Him. When that happens we lose our spirit, we lose our heart, and we lose a passion for lost people. We've let culture influence us more than we have influenced culture for Christ.

Growing out of that would be a love for the lost. I hope that Southern Baptists will really get serious about a radical reprioritization of the Great Commission. That would first be demonstrated in personal giving. The reality is most who are professing Christians in our churches give little or nothing to the Lord's work. That shows they really love their money more than they love Jesus. That's a sad reality. And it's a huge burden to me, especially when you consider how God has blessed the Christians of America and the impact that we could have on the world in sharing the Gospel by using the financial resources that have been entrusted to us. We have a window of opportunity that we need to make the most of and have an urgency about.

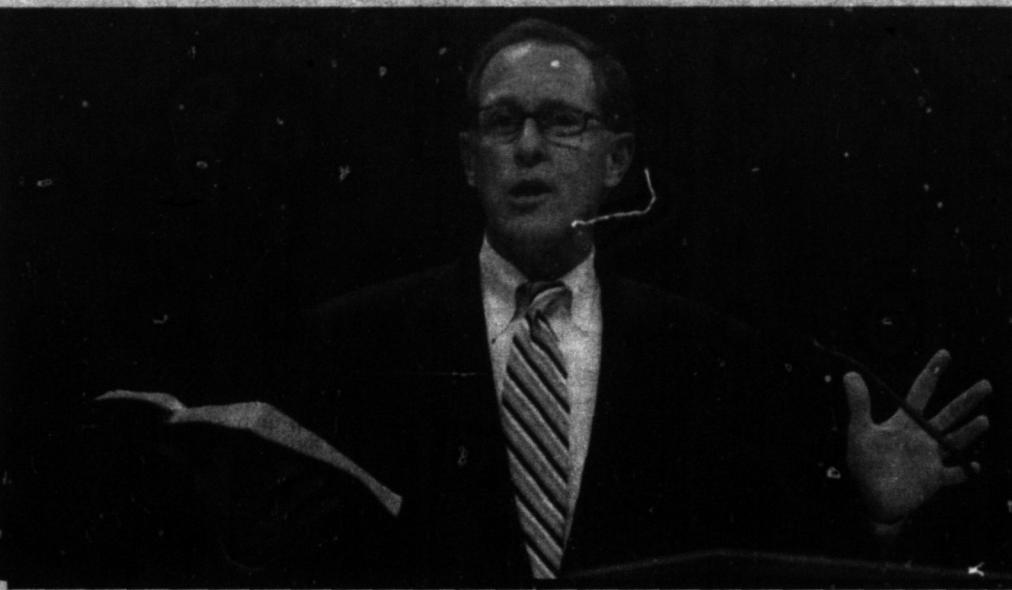
**SBC LIFE:** Do you have any kind of action plan or steps that you would like to take in order to help Southern Baptist churches recapture that first love?

**WRIGHT:** Really, just urging it to happen. It's why we're urging local churches to hold solemn assemblies... in January 2011 as a way we can call on the Lord to help us return to our first love of Jesus. But also, in light of what has happened with people going on mission trips at Johnson Ferry, I'm going to be emphasizing the value of mission trips. And that means having people really go [and] not just giving and praying. A lot of

our people at Johnson Ferry have returned to their first love because they really become passionate about the Kingdom enterprise that Christ has us called to. When we step out in

discipleship training, you're developing a Kingdom vision.

**SBC LIFE:** Do you have any other ideas to help churches recapture their first love?



**Wright**

faith and are willing to sacrifice time and financial resources to go to another culture to share the Good News of Christ, it has a way of getting our priorities back where they need to be.

**SBC LIFE:** Earlier this evening you mentioned the role of spiritual training when people prepare for mission trips. Does discipleship training become easier when people are training for a specific ministry event or trip?

**WRIGHT:** It really does. Going back to that first trip during spring break in the early '90s, I asked our student minister just to get away for a few days of prayer and fasting and to pray about what could be done to give a new vibrancy to the student ministry. I wanted them to have the chance to do something sacrificial and to work with the poorest of the poor. Now that really struck a nerve with them. And we required that they go through eight weeks of discipleship training: it was intensive discipleship — I mean two hours every Sunday night. For all of our trips, each person has to learn how to share his or her faith, we talk about quiet time, and we talk about cross-cultural issues that they're going to deal with. That really enriches a church when so many go through that.

**SBC LIFE:** That is such an important component. If we suggest that merely going on mission trips will bring people back to their first love, it's not just going on the trip...

**WRIGHT:** That's right, it's also the preparation. In that

Baptists as any denomination. I'm just haunted by Jesus' story — not just what happened to the younger brother, but what happened to that lost sheep — Jesus taught about leaving the

**WRIGHT:** I'm asking the folks on the Committee on Committees to seek to have dedicated Christians who love the Lord, love the Word, but look more like the Christians who make up our convention — not just the Christians who make up the leadership of the convention. And it's not just black and white — there are also Hispanic and Asian — we're a very diverse lot. But when you look at the leadership out front in the convention, you don't really see an accurate reflection of the ethnic diversity in our convention as a whole. We've got to be very intentional at this point in reaching out, and I hope that will be the case.

**SBC LIFE:** I don't think most Southern Baptists know how ethnically diverse our convention is.

**WRIGHT:** Some of our African-American pastors feel like they are on the fringe. That is very unhealthy; it's not good for us and it makes us a poorer people spiritually. We want to get a taste of heaven to see what it's going to be like when every ethos (ethnic group) and tribe gather around Jesus.

99 sheep and going out to get the one. That's the heart of God. And I just hope that's the heart of our churches.

**SBC LIFE:** In some churches it's almost as though Jesus has been reduced to merely being the way to enter into heaven, but after you get your "heaven pass" we focus on all these other things in the church. The ongoing significance and centrality of Jesus can be overlooked.

**WRIGHT:** That's right. Jesus must be central to our message. He must be central to our Bible studies. We must always be reminded of how He dealt with sinners. One of the things I love about Jesus is that there is obviously nobody more devoted to the Father's will than Jesus. He was totally loved by lost sinners, and they loved Him. The religious people didn't like Him, but He was so loved by sinners. If we can have that kind of spirit — the spirit of Jesus, that spirit and character of Jesus and the mission of Jesus — then that's where we need to be.

**SBC LIFE:** Do you have any other strategies for cultivating a return to the first love?

**WRIGHT:** Well, I would hope that in all of our teaching of the Word, the major focus is Jesus. The danger is, the longer we're in the church, if we are not careful, we can become like the elder brother in Jesus' parable of the Prodigal Son. The longer you're in the church, the more you tend to become like the elder brother. That's as true of

Currently, almost 95% of Cooperative Program funds received by the Executive Committee go to fund the International Mission Board, North American Mission Board and the six seminaries. You are on record saying that your church divides its support for SBC ministries at five percent to CP and five percent directly to IMB. If Southern Baptists across the land follow the example of Johnson Ferry, some are concerned that funding for these other ministries could be dramatically impacted. Given what you have led your church to do, what would you say to pastors concerning the priority of funding IMB, NAMB, and seminary training through the Cooperative Program?

**WRIGHT:** Well, the reason Johnson Ferry has chosen to give equally through the Cooperative Program and directly to the IMB is so we can give more to international missions. But we definitely know the seminaries need more money. They are training the future leadership of our churches for carrying out the Great Commission in our churches and on the mission field. Certainly we want to be a part of that. Our burden is how much is staying in the states, especially in the Bible Belt states where there are so many SBC churches. But we certainly don't want to leave the seminaries and NAMB out of the equation.